in it manifests life and sense and mind and
intelligence; but intelligence too, since it is part
of Nature and its product in primal Matter, is also
inert, mechanical, inconscient,—a conception which
•sheds a certain light on the order and perfectly
related workings of the Inconscient in the material
universe: it is the light of the soul, the Spirit, that
is imparted to the mechanical workings of sense-
mind and intelligence, they become conscious by its
consciousness, even as they become active only by
die assent of the spirit. The Purusha becomes free
by drawing back from Prakriti; it becomes master
'of her by refusing to be involved in Matter. Nature
.acts by three principles, modes or qualities of its
5tuff and its action, which in us become the funda-
mental modes of our psychological and physical
substance and its workings, the principle of inertia,
the principle of kinesis and the principle of balance,
light and harmony: when these are in unequal
•motion, her action takes place; when they fall into
'equilibrium she passes into quiescence. Purusha,
(Conscious being, is plural, not one and single, while
Nature is one: it would seem to follow that what-
<ever principle of oneness we find in

existence
lelongs to Nature, but each soul is
independent and
nnique, sole to itself and separate
whether in its
• .enjoyment of Nature or its liberation
from Nature.
All these positions of the Sankhya we find
to be
perfectly valid in experience when we
come into
direct inner contact with the realities of
individual
5oul and universal Nature; but they are
pragmatic